

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, DECEMBER 13, 1844.

[NEW SERIES.—VOL. VII. NO. 40.]

THE CHRISTIAN SECRETARY

IS PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.

All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

SIN.

Who laughs at sin, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head;
Laughs at the great Redeemer's tears and wounds,
Who, but for sin, had never wept or bled.

Who laughs at sin, laughs at the numerous woes
Which have this wicked world so soft befell;
Laughs at the whole creation's groans and throes,
At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease;
Welcomes approaching torture with his smiles,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.

Who laughs at sin, sports with his guilt and shame,
Laughs at the sword of vengeance o'er his head;
Laughs at the great Redeemer's tears and wounds,
Who, but for sin, had never wept or bled.

JOS. STENNET.

The Christian Assailed by Derision and Ridicule.

Every christian encounters this trial in some shape or other. Nay, the merely moral man can hardly escape it. The looser interpretation of moral duty is generally the most popular. Such views of principle as allow a man to devote in small matters; to take advantage of the ignorance, or the simplicity of his neighbor; to speculate upon his credulity, or to screen himself from loss or danger by shifts of policy; or by the slight perversions of truth, are usually so stamped with the seal of earthly approbation, that he who acts upon the contrary system of strictness, is almost sure of being looked upon as defective in knowledge of the world, and ridiculed as precise, rigorous, and self-righteous. When thus it requires moral courage to be a moral man in the strict sense of such term, how much more is that important attribute needed to maintain such a profession as the Gospel exacts of every christian, in the service of God. We are not called to meet the tortures of martyrdom; or to encounter the less deadly, but still painful trials of the confessor, who, by a public profession of his faith in Christ, was subjected to loss of property, to indignities of person, and to a long course of bitter and unrelenting persecution; but still, it is as certain as the word of truth and the experience of man can make it, that they who will live godly must suffer in some sense, the persecution of the world.

The thoughtless will deride the name of piety: the ungodly will scorn him; companions will mock at his refusal to join in ungodly pleasures, even while they secretly respect the steadiness which resists their corrupting solicitations. It is not an easy matter to stand against the shafts of ridicule. It is a scorching influence from which every man will screen himself if possible. To stand well with the world—to be favorably regarded by those around us to be an object of respect—is what all who mingle in the various circles of life are sure to seek. The influence of this feeling is seen in all associations of young or old, in all professions and employments. Hence arises a sensitiveness to what others think and say of us, the reduction of which into captivity to the obedience of Christ is one of the last triumphs of grace over the native evils of the human heart.—Let any one of you be told that an enemy had publicly ridiculed your person, your dress, your manners, your conduct in any particular, and the statement would raise a tornado of indignation and revenge, that, unless repressed and quieted by the stronger power of religious principle, would not rest until it had overwhelmed him in its fury. A similar trial is the lot of piety, whenever it aims to be conformed to the spirit as well as the letter of the Gospel. The young encounter it among their friends and associates, and often in their families. The new convert has just stepped out of the ranks of the heedless and the worldly, and by some public stand evinced that he is caring for the things that belong to his eternal peace, never escapes from this trial—and even mature faith, long wedded to the Gospel, sometimes finds, when the fingers of this world's displeasure and scorn are pointed at its resistance of some public folly or iniquity, that it is no easy matter to sustain the trial. Here is the very juncture that is to try your courage; for which a determined spirit is demanded. Prepare yourselves for these circumstances; let not contempt and ridicule deter you from one act of duty, or shake your confidence in a single truth of the great charter of your hopes; but ye are strong and very courageous; that you may observe to do all that is written in the law of God—all that is exacted by the Gospel of his Son.—Against the look, and the tone, and voice of ridicule and scorn, put the warning of your Master—"Whoever shall be ashamed of me and my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." (St. Mark viii. 38.)—Bp. DeLancey.

Disposition of the Chinese to receive Christianity.

Here are some particular facts. First. The most celebrated writers of all the dynasties of China have spoken better and more clearly of God, of Providence, of the rewards to good men and the punishment of bad men, of the madness of idolatry, than the wisest of the Greeks and Romans. Secondly. At the end of the last century (the seventeenth), forty literati, who signed their names, caused to be printed with the title of "To-chin," two little volumes in which they proposed to the whole empire the principal dog-

mas of the laws of nature, as the true doctrine of the "kings," and of antiquity. Thirdly. Those of them who have attacked the religious writings of the Europeans, have never said anything contrary to what concerns the Divinity and his infinite perfections; on the contrary, they agreed that they taught China nothing in that respect. Their objections and their pretended jests referred only to our mysteries. Fourthly. The works of Matthew Ricci and of many other missionaries, have been decorated with beautiful prefaces by the most celebrated literati, who praise their doctrine. Fifthly. The emperor, Yung-ching, the son of Yang-he, having ordered the missionaries to withdraw, he wished to justify to the whole empire a conduct which appeared a censure on that of his father. For this reason he ordered the Han-lin to refute the books of the Christian holy religion, which he had caused to be sent to them. These doctors examined them carefully in order to place themselves in a condition to obey the emperor, who had the matter much at heart. The examination lasted six months, and finished by a memorial, in which they humbly represented to him they could not refute the European books without falling into contradiction with the "kings," and exposing themselves to the ridicule of the literati. The matter ended there, and the Portuguese missionaries still have the books which had been borrowed from them, and which were returned to them without any remark. The missionaries did not learn this anecdote till the death of this prince. Many literati to whom God had granted grace to be converted, have owned that the doctrine of antiquity, meditated and examined, had very much contributed to dissipate their doubts and their hesitations. The celebrated Prince John, who suffered so much for religion, relates of himself, that the conformity of the truths preached by the missionaries had struck him forcibly. In consequence he addresses this as one of the motives of credibility which he proposes to the literati to correct them in a little book which he composed with that view. Seventhly. Every missionary can bear witness that the literati never made any difficulties with regard to anything that precedes the coming of the Messiah.

One of the missionaries gave this anecdote:—Since I have been at Pekin I have baptized a man of letters, whom the grace of God led to the truth through the study of the "kings." The more he meditated on the doctrine which they contain, the more uneasy he became. The means of solution which he sought were to consult the literati, then to cause himself to be taught by the most learned and able of each sect; nothing could satisfy him. One of his relations had some business at Pekin; he took it upon himself and journeyed more than three hundred leagues, in the hope that he would find in the capital what he sought in vain in the provinces. A few days after his arrival, he entered, as it were by accident, into a coffee-house, to take refreshment. Two Christian conversers were drinking tea, and were conversing near the spot where he had seated himself. He was quite astonished to hear them talk of God as they were doing; he approached them, put several questions to them, and was so satisfied with their answers that he could not contain himself for joy. It suffices to say, that he caused himself to be instructed, and hastened to return to his family as soon as he was baptized, there to preach Jesus Christ.—Capt. Piddings's Olio.

Infirm Christian.

The children of God are on a journey. A state of entire sinfulness and rebellion against God is their starting point. An ignorant, delusive, sinful, and prejudiced world, the ground over which they travel. The heavenly Canaan is the end of their pilgrimage. The road over which they move is uneven enough, and laborious. Here passes one of these companies on their way to Zion. Let us take a clear survey of them. A prominent thing which strikes the eye, is

THE INFIRM.

1. There are the lame. They believe some of the doctrines of the christian system, but others reject. For example, they believe the necessity of an infinite Saviour, but reject the doctrine of total depravity. Or they believe in the discharge of some christian duties, but neglect others. So they limp, and make strange work walking the way of life. But look again.

2. Here are others with the rheumatism. Their belief and practice of the gospel are so straitened by forms, and externals, that they are not only filled with aches and pains in every joint and bone, but ready to cry out in agony against all who approach them. And finally, they become so stiff, they can no more act freely for their Lord, than David in the heavy armor of a soldier.

3. Here is a third class with the gout. Some doctrine or feature of a doctrine so engrosses their minds and hearts, as not only to exclude all others, but to throw them almost into a panic, lest their tender part shall be trodden on by the jostling crowd of theologians around them.

4. Next comes a class having all manner of fevers. Some subjects in the neighborhood of truth have thrown them into a state of excitement. Their spiritual pulse beats an 120 per minute. In their delirium, they think all others mad but themselves.

5. A fifth class have broken bones. Some members of the church have done or said something which has wounded their peace; so they are compelled to walk with crutches, or with their arms slung up. It will be a long time before such will be entirely cured.

6. Another class are afflicted with a disease of the brain. Their mental powers are incapable of action. Others must do the thinking for them.

7. A large class are suffering from cutaneous diseases. They have a strong itching not only in their ears, but all over them for something new, curious and exciting on their way; so much so they can scarcely contain themselves.

8. Others are suffering from a cancerous affection. The love of money, pride, ambition, or

love of worldly pleasures, eats upon them like a canker.

9. Finally, among the infirmities in this company must be ranked laziness. In consequence of this disease large numbers lag behind. The pastor and brethren have their hands full, to keep them from falling into the hands of the enemy.

Ye christians without any infirmities, suffer a word of exhortation in reference to these classes. "Bear the infirmities of the weak," said a venerable apostle. Look not upon them reproachfully; regard them not with scorn; reject them not from your side; cast them not away as useless; speak not unkindly of or to them; deal not harshly with, and lay no scourge upon them.

Remember:—For whom did Christ die? For whom left he the shining ranks of a perfect heaven? For whom did he deny himself the common necessities of life? For whom did he forego a home? For whom did he toil, as no other spiritual watchman has labored? For whom did he spend whole nights in prayer, on the cold mountains at Judea? For whom did he endure the griefs and agonies of gloomy Gethsemane? For whom met he the indignities of his trial? For whom did he faint under the weight of the timbers of his own cross? For whom did he suffer pain when being nailed to the wood? For whom was his last prayer uttered? For whom did he die? And the question is re-echoed from the mountain tops, from the hill sides, and from the valleys of all Palestine;—yes, from Bethany as well as Calvary, from Samaria as well as Jerusalem, from the Sea of Galilee as well as from the plains of Jordan! For whom?

It was for the spiritually infirm: the sinner, the guilty, the polluted. It was for man: "For thee, my soul, for thee."

Deal tenderly then, christian, with them for whom Christ died, whom he treated so kindly. "Break not the bruised reed." "Quench not the smoking flax." Heal every wound. Pour in gospel consolation. Lift up the fallen. Support the weak. Help the feeble. Instruct the ignorant. Guide the bewildered. And forgive the erring. In one word, in doing your duty, DEAL TENDERLY WITH THE INFIRMITIES OF CHRISTIANS.—Boston Recorder.

[The following "Notes of a Voyage to England" by Rev. J. L. Hodge, who has recently returned from the "Father Land," is number one of a series of letters in course of publication in the Brooklyn (N. Y.) Daily Advertiser, and has been kindly furnished us by the author. It, together with those that are to follow, will be read with interest and profit by all the friends of Bro. Hodge in this State.]

Notes of a Voyage to England.—No. 1.

MR. EDITOR.—It was on the 20th of July last, that the writer, in the company of the Rev. Mr. Mills, of Durham, Ct., took passage on board the noble ship Memphis, commanded by Capt. C. H. Coffin, for Liverpool. The day was exceedingly close and sultry, but the prospect of soon being outside Sandy Hook, inhaling the cool sea breeze, reconciled one in a measure to the extreme heat, and the fatigue of preparation incident to leaving home for so long a voyage.

We had committed friends and kindred to the Providence and care of a covenant-keeping God, and now only waited the hour of our departure.—(12.) That hour came and the word was given "All ready," immediately the captain gave the order to cast off, and the steamer that was to take us in tow shot ahead, and we were fairly under way.

Mr. editor, you know, I believe, by experience, something of the emotions of such an hour. They cannot be described, but they swell out and expand the heart, drive the vital current more rapidly through the veins, and almost prevent respiration. The thought of leaving family and home—of crossing over a wide and trackless desert of ocean—for awhile to be the sport of winds and tempests, how long you can only guess—the pleasing anticipation of seeing the "Father Land" of which we have heard and read so much—of seeing the gorgeous splendor of its castles, palaces and country seats, together with the hope of hearing and knowing more of its renowned and distinguished men, whose fame and celebrity has made them to be revered and loved on this side of the Atlantic—these thoughts, and others like them, come rushing upon the mind at such a time, and render our emotions almost as oppressive as they are undefinable.

The steamer left us at the Narrows, and with it the few dear friends that had accompanied us. Their adieus and parting grasp, together with their devoutly-expressed wishes for our speedy and safe passage across the sea, called forth a tear from us, and reminded us of the strength even of human attachment.

But one link of home now remained with us; this was the Pilot by whose skill we were to thread our way among the buoys and beacons until we should gain the open sea. Long before dark, however, his responsibility ceased; he had shaken hands with the captain, wished her a fair wind and a short passage to Liverpool, and had gone over the ship's side on board his own craft. The wind now began to freshen,—sail after sail had been set, and soon the Highlands began to sink in the dim distance. These were to us yet the strong points of interest, we gazed upon them as long as we could, and when we could no longer behold them, instinctively we began to think of others that were far, far ahead.

Now clear of the land, we began to cultivate the acquaintance of our fellow voyagers,—they were to be our very near neighbors for about a month, and this in itself was enough to interest us in them. On the whole, we were exceeding fortunate in our companions,—they were gentlemanly and kind. This, added to the urbanity and intelligence of our captain, gave promise of a very pleasant trip. Previous to setting the Dog Watch, which is from six to eight, P. M.,

the sailors were called aft and ranged for division. The mates then took their stand directly in front, and chose out man after man alternately until they came to the boys—of these there were four, two were appointed to each watch.—The men and boys being now equally divided, the chief mate took charge of his own, and the 2d mate took charge of what is technically called the captain's watch. One of these went to their stations, the other went below for repose—an alternation of rest and duty which was regularly observed until reaching Liverpool. Saving in squalls and gales, when by direction of the captain, all hands may be called to reef take in sail.

Our second day at sea, was the Lord's day. Captain Coffin, like a good son of New England as he is, directed that only such things should be done on that day as the safety and speed of the ship required. This was indeed very gratifying to my clerical brother and myself; besides, when some of the passengers suggested the propriety of having religious worship on the quarter deck, Capt. C. heartily responded to it, sent the mate forward to announce Divine worship, and invite all who chose to attend—nor should I forget to mention that he united in it with serious and marked attention.

It was a beautiful day, the ship scarcely moved through the water, so light was the wind.—The writer was called upon to officiate on the occasion. It is believed that in the songs of praise then sung, and the prayers then offered, all sincerely united. There is something truly affecting in seeing a ship's company all ranged on the quarter deck for worship, acknowledging dependence upon the God who rules upon the seas as well as on the dry land. The preacher himself will not soon forget that first religious service around the captain of the ship Memphis—other similar services were regularly observed, when the weather would permit, my associate ably officiating in his turn.

We have often heard of the strong attachment which persons form for a captain with whom they may have made a passage, either to or from a distant port.

This is no uncommon thing, nor should it surprise us. American captains, especially those in command of packets and respectable transient ships, are a class of men selected for their enterprise and energy of character. Their associations necessarily tend to the cultivation of their manners, and their success in a great measure depends upon their vigilant attention to their duties; besides, their profession, now much more than formerly, requires them to be scientific and well informed. All this serves to render them agreeable as companions, while their unremitting attention to the sick at sea, endears them to the sufferers. I am sure I do not overrate the man when I say all this was the captain of the Memphis.

Our passage was made at a time when the winds in the Western sea are for the most part light and easterly. The weather was beautiful and bracing to the invalid,—the accommodations in the cabin were most ample, and the table was always sumptuously spread,—consequently, as might be expected, we were as happy as it usually falls to the lot of persons to be, who, eschewing steam, seek to make 3000 miles of easting, more or less, by wind and sails.

On the evening of Saturday, August 10th, by the captain's calculation, we were approaching to Cape Clear. On the following morning the wind freshened and continued increasing in violence until it was nothing short of a gale. Fortunately it was right aft, and was, I believe, the first fair wind we had during twenty days. It not only sent us on our course at a very rapid rate, say 12 or 13 knots per hour, but also furnished us with a most magnificent exhibition of a storm at sea. The billows rose in terrible majesty, the air was filled with spray, the wind carried the white curling tops of the waves in clouds through the heavens. We gazed upon this scene of awful grandeur and thought never to tire. Oh how weak and puny is man amid such sublime displays of the divine power. It was then we seemed to apprehend the meaning of the Psalmist in his graphic description of such a scene as recorded in the 107th Psalm. "They that go down to the sea in ships, that do business in great waters. These see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens; they go down again to the depths: their soul is melted because of trouble." The Memphis bounded over these "like a thing of life." During the whole of Lord's day, August 11th, we went on careering like a war horse, and on Monday morning had the happiness of once more seeing land,—to us a welcome sight indeed. It was a high bluff in the vicinity of Waterford, on the coast of Ireland.

As we came in with the land, which we did during the afternoon of that day, it was a feast to our eyes to see the beautiful fields of oats, there termed corn—they were fast ripening for the sickle, presaging that not all the inhabitants of the Green Isle are this year to die of starvation, notwithstanding the check which had been given to Repeal in the imprisonment of the Great Agitator. The next day brought us to Holy Head—and at night we gained Point Linus—where is the Pilot Station for vessels going up to Liverpool. Here we got a Pilot, much to the relief of our captain, who besides being severely indisposed, never quitted the deck for a moment since we had made the land.

The Pilot informed us of two important events which had then recently transpired—one was an addition to the royal group of responsibilities—the other a tragic affair that occurred on board of the American ship Thomas Bennet, which had resulted in the most brutal murder of the captain by the cook.

The ship had just returned under command of the mate with the mangled remains of Capt. Halsey on board.

In my next, I will furnish some account of this melancholy affair, as I learnt them in Liverpool. J. L. H.

From the N. Y. Observer.

Mistakes in Family Government.

It is vastly easier to find fault with other people's family government, than it is to have a perfect system of your own. Yet this is no reason why we should not speak of their errors, and avoid them, and mend our own as we find them out. This is the way to improve.

We have given up scolding. It has neither reason, religion, common sense, or experience to commend it. While there are reasons many and mighty to justify its total and immediate abolition. It sours the temper of the children; so that one thorough scolding prepares the way for two or three more. It sours your temper, provided it was sweet, which is a question if you are prone to scold; and thus the more you scold the more you will have to scold, because you have become crosser and your children likewise.

Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have berated them soundly as they did before. You may reprove them with firmness and decision, you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct and love you notwithstanding all. But they hate scolding. It stirs up the bad blood while it discloses your weakness and sinks you in their esteem. Especially at night when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around those souls and whispering peace.

Our neighbor Mrs. C——, is very unwell in her system. She lets her children do very much as they please, until they become so intolerably troublesome that her patience is emptied completely, then she flies at them like a fury, whips them all around, and then sits down to have a "minute's comfort," as she very pathetically expresses it. But the minute is dreadfully short. They are at mischief again, before their tears are dry, and this scene of forced submission and swift rebellion is repeated as often as might be expected, where there is no evenness of temper and no system of discipline maintained. There is no peace in her house, and never will be, although Mrs. C—— is a very excellent woman and loves her children dearly.

Mr. D——, who lives opposite, whips his children too much. They have become hickory-hardened. He is not a passionate man, but he has grown up with the idea that the rod is the best medicine for children, and as all children need to be corrected, the rod must be the appointed means. So he whips on all possible occasions. And the occasions of course come often. His children have lost that sense of shame which they would feel most deeply had he governed with discretion, and therefore they often fall into condemnation. He has made a great mistake, but he is one of these men who know more than every body else, and consequently will never change his system.

We have been trying for some time past to mingle gentleness with firmness, patience and decision, and it seems to work well. We find that the hearts of children are not made of stone; they will yield to the tones of kindness, and impressions made by affection and authority combined, are the impressions which ought to be made on the young heart. We punish our children when they deserve punishment, and they have no idea that our love for them will ever shield them from chastisement when disobedience demands the blow. This is our system, and we mean to give it a fair experiment. Thus far it works well, and we find from year to year less occasion to use the rod, and more pleasure in observing the growing willingness of our children to regard their parents' wishes as their strongest laws.

MY WIFE AND I.

The Alabama Baptist gives the following account of the town where it is published.

Marion, Ala.

We derive the following statements from a pamphlet recently published, entitled "History of Marion," &c., by S. A. Townes:—"Marion is situated in 32 degrees 38 minutes, north latitude, being about half a degree south of Charleston, S. C. The first family settled in it in 1817. The county was laid off and named in 1819. The first Courthouse was erected in 1823, and the present one in 1837. The present population is estimated at about 15000 souls.—There are four houses of public worship—Presbyterian, Baptist, Methodist, and Campbellite.—There are three Seminaries of Learning: The Howard College, (containing at this time over 90 students), the Marion Female Seminary, (with more than 100 pupils), and the Judson Institute, (having between 130 and 140 pupils). The Baptist Church has 399 communicants; the Methodist, 78; the Presbyterian, 213; the Disciples, or Campbellite, 15. The Temperance Society numbers 500 members. There is no place in town licensed to retail ardent spirits. No man can sell a glass, without license, under a penalty of One Thousand Dollars. In Marion, there are 9 ministers of the gospel, 6 doctors of medicine, M. D.; 3 botanic physicians, 15 lawyers, 2 surgeon dentists."

HAVRE,—one of the most important seaports in France, says Mr. Punchard, "was founded by Francis I. about the year 1526." It has greatly increased within a few years, and has a population of 40,000, and a public library of 12000 volumes; four or five thousand sail of vessels enter and leave the port annually. It has a dozen splendid packet ships in intercourse with New York, and others with New Orleans, beside a fleet engaged in the South Sea whale fisheries. It was the birth place of Madame La Fayette, and of the celebrated Bunardin St. Pierre. Its streets are narrow, dark, and dirty, and are lined with houses well corresponding.—Bost. Rec.

a distance, and get his slave at half him "on the wing." This has of this summer. One of the visitors whom I mentioned it, defended it perquisite of the prison officers. For all the cases they are able to with whom a bargain is previously course, none but a very inferior law-grade himself by making such a bargain, a very amusing quarrel took in our kippers and their legal candor honesty of the latter in paying a share of the fees! They tried to in with another—one of my friends no countenance from him. You "sponging" is not altogether to be "the lost arts" of a primeval world, animals are very ready to plunder; they do it often, of course; scruple to do the like with the fies and others of the more defenceless

Visit to Hartford.

MRS. JOTT.

Female Physician, of Boston, Mass., from her patients, and the invalids in this visit to the city of Hartford in December season. She would therefore advise to consult her in person, to avail themselves of her services.

in town on Saturday afternoon, 14th of will remain until the following Thursday (the 15th, 16th, 17th and 18th) to be diseases incident to the human frame, as arising from immorality, at Mr. J. H. Franklin House, 254 Main street, (the American Hotel).

has been educated, from her youth, for a Physician, and is the first and female Physician in the United States.

ly receiving by the steamships from Eu. of AS, GUMS, BALSAMS and ESSEN. TIAL OILS.

d in this country, together with those by a thorough knowledge of compound, enabled to cure most of the diseases that is liable to, and many that have baffled our eminent and talented Physicians, parsing, many of whom are daily put under treated with so much success, viz: Cures of all kinds, Decline, Consumption, Sali Rheum, King's Evil, Canker, Ring, Dyspepsia, Delirium, Nervous Symptoms, Hemorrhoids, Liver Complaint, Jaundice, Scurvy and Bladder of all kinds, Fits and many other diseases incident to the numerous to mention.

would particularly inform those persons in the country, that are unable to reside in the city of Boston, or at any street, on the days that she is in town, and forward, in any way most convenient, the necessary medicine to be used; by their giving a full statement of the case, which can be communicated by letter (post office, at the corner of Lynde and Cambridge, Mass.

RED FIRE INSURANCE CO.

side State House Square.—This is the best of the kind in the State, having been in existence for many years. It is incorporated with a capital of \$100,000, and has a surplus of \$100,000, and is the best possible manner. Itsurs, Churches, Dwelling, Stores, Merchants, and personal property generally, from fire, on the most favorable and satisfactory

will adjust and pay all its losses with lib- and thus endeavor to retain the patronage of the public.

to insure their property, who reside in United States, where this company has no through the Post Office, directly to the their proposals shall receive immediate at-

entlemen are Directors of the Company: Terry, Charles Buswell, Hingham, Henry Keeney, Boston, James Goodwin, Jr., Yonkers, John P. Brace,

Janus Morgan.

ELIPHALET TERRY, President.

THOMAS K. BRACE, Secretary.

INSURANCE COMPANY.—In-

for the purpose of insuring against loss Fire only. Capital, \$200,000, secured best possible manner—offer to take risks which are other offices.

If the Company is principally confined to city, and therefore so detested that it used to great losses by sweeping fire. The Company is in the New York Building, Exchange Hotel, State street, Hart- attendance is given for the accom-

FACTORS OF THE COMPANY ARE,

Brace, Stephen Spencer, Hingham, James Thomas, Boston, Elisha Peck, Hingham, Daniel Burgess, Boston, Ward Woodbridge, Hingham, Joseph Church, Boston, Horatio Alden, Hingham, Ebenezer Seelye.

THOMAS K. BRACE, President.

Company has agents in most of the, with whom insurance can be effected

ION INSURANCE COMPAN-

North side State House Square, in Ex- This Company was incorporated by the act with a capital of One Hundred and Dollars, for the purpose of effecting insurance, and has the power of increas-

all a million of dollars. It is a new and favorable as other offices.

is made by later from any part of the new agency is established. The Of- cious for the "reconstruction of business.

THE DIRECTORS ARE,

Clark, Ezra Strong, Hingham, Wm. A. Ward, Boston, John Warburton, Hingham, Elisha Peck, Boston, Thomas Betts, Hingham, A. G. Howard, Boston, Edmund G. Howe,

DANIEL W. CLARK, President.

ER, Secretary.

ROBINSON—Attorney and Coun- Solicitor in Chancery, Notary Public, the States of New York and Maine, North American and Hudson Insurance New York. Office, corner of Chapel and Haven.

Tens, a cas.

first rate young Lyon Tens just received Bought expressly for the retail trade and dealer at the Cash and Exchange Store L. D. FOWLER.

Christians.

price in Cash paid for Christens by the Sub and Exchange Store L. D. FOWLER.

Poetry.

From the Opal, for 1845.

To Children.

Sweet things! blest things! to look on you,
Eyes that in their wane
Grow bright—and hearts at ebb of age
Fill with life's side again.

And you not age, nor death should touch
If human love might save;
But stronger is the love that blights
And gathers to the grave.

We know that you the angels love—
(They love all gentle things)
And often o'er you fondly stoop
And spread their viewless wings.

And tenderly their starry eyes
Watch you by night and day,
And sweetly as they smile on you,
So you, on us, always.

And oh! should He who smiles on all,
And loves both young and old—
Should the dear Shepherd take his lambs,
And bear them to his fold;

Should He who gave these buds of love—
Who gives—and maketh them
Leave us like withered stems at eve,
And take them in the morn;

We still, oh God! would trust his love,
Who once, in form like them,
Slept on a woman's yearning breast,
A babe in Bethlehem;

Who writes, in flowers, upon the earth,
And stars, in heaven above,
And smiles and tears, in human souls,
Bless'd characters of love;

Who hope hath given to Death—as dawn
To thickest dark he gave;
And caused that still the new-year's flowers,
Grow on the old year's grave;

Who joy can bring from grief, as calm
Succeds the wind's fierce war—
As winter's tears bring summer leaves,
And night the joy of stars!

Who from these children's, stops, the thorns
Of grief, and doubt, and care,
Can kindly take—or for their peace
As kindly plant them there;

Through regions sad with weeping storms,
Dark wood and frowning hill,
Or valley bright as angel dreams,
Can guide them to his will,

And lead them on in peace, with joy
And singing on their way;
Till at the last, their shining path
Is lost in perfect day.

Miscellaneous.

The old Italian Inquisition.

The Inquisition in the city of Venice, aided by official informers and secret tribunals, became one of the most cruel engines of tyranny ever known, perhaps under any government. No man's life, liberty or property was secure. When any fell under suspicion, they were privately arrested, and in most cases they were heard of no more. Everything was conducted with the most profound secrecy—the accused victim knew not the secret tongue that betrayed him, or the secret hand that stabbed him. Near the palace, and separated only by a canal, is a prison; this prison is connected with the palace by a high covered bridge, called the Bridge of Sighs. This bridge has, or had, (for it is now closed up) two passages; one leading from the prison into the council chambers and another leading to other more private apartments and dungeons under the palace itself. These dungeons were also accessible from the palace by a secret passage, which was unknown until the arena of these apartments of death was laid open by the French. Indeed, it is said that the citizens generally did not know of the existence of these wretched cells. Here the trembling victims were led to torture and to death. We visited these gloomy prisons; they were dark as night, and consisted each of one arch of heavy masonry, with a single hole for the purpose of respiration, &c. They had been generally lined with wood, but Napoleon permitted the citizens to enter and tear out all the moveables in these horrid cells. Here was a grated window, where the victims used to be strangled. They were seated upon a block within, and a rope fastened at one end, passed through the grate and round the neck, and out again to a machine, by the turning of which, the head and shoulders were drawn up to the grate, and the poor wretch was strangled by the cord that passed round the neck. Another place was fitted for decapitation, like a guillotine. The heavy knife, fitted to a frame, was raised by machinery to the proper distance, (the victim being fixed in a right position) when it fell and struck the head from the body, and a trench in the stone, and holes made for the purpose, conveyed the blood down into the water below. All this was done by night, and with the utmost privacy; and here were the little arches in the wall where the executioner placed his lamp while he performed his bloody work.—*True Wesleyan.*

The Mother of the Siamese Twins.

The December number of the Missionary Herald, contains the Journal of Mr. Hemenway, (a missionary of the American board,) in Siam, and among other matters of interest furnishes the following account of an interview he had, with the Mother of the Siamese Twins, who are at present married to two sisters, and residing in Wilkes co., South Carolina.

"Maklong (at the junction of Maklong River and Maklong Canal, about two miles and a half from the mouth of the former is a city which is called by the same name. Its population is supposed to be about eight thousand.)"

"After breakfast we went out among the people who live on the left side of the canal, for the purpose of making known to them the truths of the Gospel.—In the course of our morning walk, we met a very respectable looking man, who informed us, that he was the individual who conducted the Siamese twins from this place to Bangkok, and delivered them to the captain who took them out of the country. He also told us, that the mother of the twins was still living on the opposite side of the canal. We determined therefore to pay her a visit before leaving the place."

"Early in the afternoon we went in search of

the mother of the Siamese twins, and was so happy as to find a man who conducted us directly to her house. On learning that we had brought intelligence respecting her absent children, whom she supposed to be dead, she gave us a hearty welcome. We assured her that they were living when we last heard from America, and that they had recently married sisters in one of the southern states. With this intelligence she was much gratified, and expressed much affection for them. As Mr. Buel's relatives live in the vicinity of her children, he offered to communicate, through them, any messages she wished to send to the twins. She is of lighter complexion than most Siamese women and has every appearance of having once had great energy of character. It seems that both her husbands were Chinamen, and that she herself had a China father; so that the twins are in no sense Siamese, except as they were born in Siam."

From the Biblical Recorder.

The Christian Secretary.

The American system of slavery.

It has been proved, we believe unanswerably—that there were both slaves and slaveholders, in the primitive churches—that the duties of slaveholders, as such, were frequently made a subject of apostolic instruction and exhortation—that the practice of holding property in slaves was in no instance rebuked, nor its propriety called in question—that slaveholders were directed to treat their slaves with justice and equity—that they were addressed as brethren, "faithful and beloved," and "worthy of all honor"—that the holding of slaves was not a disqualification for the gospel ministry—in short, that slaveholding so far from being condemned as impious, or reprobated as disgraceful, was expressly shown to be compatible with the most eminent virtues of the Christian life. It has also been shown that the abolition dissension now raging in the church, being founded entirely on false charges and assumptions, is altogether uncalled for and unnecessary, and therefore most mischievous in its nature, and most ruinous in its tendencies. And last, not least, it has been evinced that the prospective abolitionists, being officiously employed in a work of strife to which they are called by no duty, and in which they are justified by no consideration; and being found withal treading in the exact footsteps of those ancient agitators of the slavery question, from whom Timothy was expressly commanded to withdraw himself—are clearly unworthy of Christian fellowship, and ought by right to be expelled from the Christian church. All this, it is thought, has been proved beyond anything like successful denial or contradiction. In our present number we design a few brief remarks on what is usually called the "American System."

There is a vast difference between slaveholding—the holding of property in slaves—and what is properly understood by the "American system of slavery." The one is a simple act, involving a solitary principle—the other is a system of acts, involving a complication of principles, practices and abuses. The one is a primary and fundamental element, which necessarily lies at the foundation of all systems of slavery—the other combines a complication and adventitious circumstances, which can be common to no system—many of which, perhaps, are peculiar to the institutions of this country. The former contains a principle of moral duty, for which every slaveholder is accountable to God and to the church—the latter embodies a system of laws, customs, and abuses, for which no individual can be accountable further than he may be personally implicated in the same. The former constitutes that principle and practice, so clearly recognized and approved by the inspired writers, and in behalf of which alone our reasoning has been employed in the present discussion—the latter constitutes an entirely different subject of inquiry, and in relation to which, to prevent misapprehension, we have thought it would be well, perhaps, to append the following brief remarks:

In favor of the American system, as such, we have never as yet written a word, nor a syllable, nor do we expect to. We believe it embodies sundry extraneous usages, abuses, and wrongs, some of which are sustained by legal enactments, which are not only unsupported by any Scriptural warrant, but which are entirely inconsistent with the acknowledged attributes of Christian character. For example, the traffic in slaves for the sake of speculation—the separation of husband and wife for similar purposes, or indeed for any purpose where it can be prevented—the rending of families, and the rupturing of domestic affections, for the sake of gain or convenience—the imposing of heavy and unreasonable tasks in the department of labor—the withholding of ample food and raiment for the purposes of comfort and decency—the infliction of unreasonable corporal chastisements—the silly and wanton severities of the patrol system—to which may be added the unwise and useless enactments on the subject of teaching slaves to read, and regulating their meetings for religious worship—though not by a hundred, nor perhaps a thousand fold as bad, in fact and practice, as abolitionists would make them, are nevertheless all evils and wrongs where they do exist, and cannot justly receive the sanction and support of men professing Christian principles. On the contrary, as far as the nature of the case will admit, all such cases of injustice, of cruelty, and of wrong—where found to exist among members of churches, which we believe are very rare, ought to be hunted out, and the offenders made the subjects of exemplary discipline. In such instances it will be observed, the offence would be, not that the parties have held their slaves in bondage, but that they have not treated them with justice and equity—in other words, that they have not done unto them, as they would that the latter, under similar circumstances, should have done unto themselves.

The Legislative enactments, in some of the States, prohibiting the teaching of slaves to read, and forbidding their meeting for religious worship without the presence of whites, we have always considered miserable expedients, unjust and oppressive in their nature, and in no way calculated to subserve the ends contemplated in their adoption. If they have ever served any useful purpose, it has been to furnish the abolition lecturers of the north with a hobby for galloping down the throats of their gaping and astonished auditors. How far they are considered of any value here, may be seen by any one who will take the

trouble to visit the places of worship frequented by our colored population, and see them in the use of their hymn books and Bibles. If these laws have been enforced in a single instance, in this State, we have yet to learn the fact—or if they could be enforced, to any effect, in the present state of public opinion, it is more than we can believe. In short, had it not been for the movements of agitators and abolitionists, these odious appendages to our Legislative code, would, in our opinion, have been long since expunged from the statute book of the State.

But the inquiry will probably be—if the American system, as a whole, is incapable of defence on gospel principles, are not Christians responsible for its wrongs, and are they not criminal for not opposing its institutions? We should think about as much so as the Christians of Crete, of Greece, of Judea, and of Asia Minor were, for the odious and oppressive system under which they lived and held property. See Rom. 13: 1-7. Tit. 3: 1-3. Matt. 22: 17-22. Should any see proper to assert the contrary, they will please bear in mind that the *onus probandi* rests on themselves.

But, as we are confessedly no advocates for the American system of slavery, it may be asked why we have written so much in favor of the moral and Scriptural propriety of slaveholding. This is an important question, and we trust that our answer to it will be carefully noted, and as carefully remembered. We have written in defence of slaveholding for four special purposes: 1. To repel the charges of immorality and personal unworthiness brought against sundry of our brethren, whose only alleged sin is that of holding property in man. 2. To suppress, as far as the influence of truth can go, the shameful and ruinous dissensions, which are not only disturbing the peace of our general institutions, and sapping the foundations of our national Union; but are wasting the energies of the church, and preying on the vitals of our holy religion. 3. To vindicate the Scriptures against a mode of interpretation—if interpretation it may be called—which is as subversive of truth, as it is discreditable to primitive purity, and to apostolic candor and fidelity, and finally to set forth the true character, position, relations, and responsibilities of that class of reformers, who are endeavoring to scatter firebrands through the church, and to fill the country with the elements of dissension and civil commotion. These are the objects which we have had in view, in all that we have written in defence of slaveholding. How far we have been impelled by worthy motives, and how far we have been successful in our endeavors, are questions which must be left to the decision of our readers, and of posterity.

To the perpetuation of slavery on the earth, in any form, we should be sorry to contribute, either directly or indirectly. While we regard it as entirely defensible on the moral and religious principles of the gospel, we still look on it as an evil of great magnitude, which we cannot but hope, will sooner or later be banished from the earth. We are inclined to the opinion that the gospel, in its onward and glorious march, will eventually eradicate this, as it probably will most other evils, which degrade and afflict mankind, not by condemning it as a sin, nor by demanding the freedom of the slave as a right; but by expanding the principles of Christian benevolence; multiplying the sympathies of human society—meliorating the condition of the poor, the lowly, the oppressed; and in the end by inducing the master to emancipate the slave, as a free-will offering to the cause of humanity and brotherly kindness. This is our opinion. It may be correct—it may not be incorrect. Time alone can decide. In the mean while, if men would favor the cause of the slave, the most direct and effectual way will be, to hasten the spread and universal dominion of that gospel, which is destined to transform the lion into the lamb, to fill the earth with "joy and singing," and to cause "all the trees of the valley to clap their hands."

But, whatever view be taken of the subject in hand—whether we consider slaveholding as an elemental principle of right, sustained and justified by the Scriptures of truth; or whether we include the "American System," with its abuses its oppressions, and its wrongs, we must still look on the prospective abolitionist as an odious and officious meddler, putting his nose into matters which do not concern him—accusing and condemning his brethren without knowing whereof he affirms—paying "tythe of mint, anise, and cummin" while neglecting "the weightier matters of the law"—and willing to set the church and the world on fire, in order to compass a favorite end, or to secure the triumph of an ephemeral party.

We shall next week consider the argument against slaveholding, founded on the alleged defectiveness of the original title—the only thing that we have yet seen that had even the semblance of an argument—and with that we shall conclude the series.

THE GENTLEMAN AT CHURCH.—The gentleman at church may be known by the following marks.

1. Comes in good season, so as neither to interrupt the pastor nor the congregation by a late arrival.
2. Does not stop upon the steps nor in the portico, either to gaze at the ladies, salute friends, or display his colloquial powers.
3. Opens and shuts the door gently, and walks deliberately up the aisle, or gallery stairs, and gets to his seat as quietly, and by making as few people remove as possible.
4. Takes his place either in the back part of the seat, or steps out into the aisle, when any person wishes to pass in, and never thinks of such a thing as making people crowd past him while keeping his seat.
5. Is always attentive to strangers, and gives up his seat to such—seeking another for himself.
6. Never thinks of defiling the house of God with tobacco spittle, or annoying those who sit near him by chewing that nauseous weed while in church.
7. Never, unless in case of illness, gets up and goes out in time of service. But if necessity compels him to do so, goes so quiet that his manner is an apology for the act.
8. Never, during prayer, gives utterance to those most disagreeable of all sounds, half grunt, half groan—which most effectually disturb the devotional spirit of the rest of the congregation.

Religion in High Places.

Governor Bouck of New York, in his recent proclamation for a day of thanksgiving, enumerates among the blessings for which we have cause of gratitude, the "diffusive benevolence" which has led "Christian missionaries not only to labor among the waste and desolate places at home, but to go forth and proclaim Christ and him crucified, to the dark and benighted regions of the earth." And he urges that with thanksgiving, prayers be mingled—"especially that there may be an outpouring of the spirit of God, to revive pure and undefiled religion among us, the best security of our civil and political institutions." It is rare to meet with so express a recognition of the atonement, and the special agency of the Holy Spirit, together with the duty of "Christian missions," in similar documents from the Executive Chairs even of New England, though we certainly have no reason to complain the present year, of a marked deficiency of respect to the peculiar truths of Christianity in any of these proclamations that we have seen. All of them are clear in their acknowledgement of "salvation by grace alone"—and none of them evince more of the spirit of evangelical religion than that which called together the congregations of Massachusetts, the last week, for the delightful duty of thanksgiving and praise.—*Boston Recorder.*

IMPORTING GERMAN CHILDREN.—Large numbers of German children are imported into England, by a set of persons who employ them to their own advantage, but who beyond the purposes of money making, care nothing for them.—This mercenary and disgraceful proceeding has attracted the notice of an English clergyman, Rev. Louis Cappel, who has sought the interposition of the government to prevent this cruel system of importation. But he has been told that the evil cannot be cured in England, but only in Germany, where it is necessary for every individual who leaves the country to obtain a passport. Poor German parents readily consent for small sums of money to give up their children, and these heartless speculators can find those who are base enough to go about in their employ and gather up children for the English trade.—Such statements seem hardly credible, and yet we find the facts in a late number of a highly respectable English journal.—*Id.*

Winter.

The genial warmth and renovating influence of summer has passed away, sober autumn is departing with rapid strides, and bleak and desolate winter—

Sullen and sad, with all his rising train,
Vapors and clouds and storms"—

is about to seize the sceptre, and "rule the varied year." And now, in this inclement season, when warm clothing and abundance of fuel are necessary for the comfort of every family—when the fierce northern blast howls mournfully as it sweeps past our dwellings—and drear frosts and driving snow-storms spread gloom and discomfort around—at such a time come the misery and sufferings of the poor. This is the time for the liberal hand of bounty to be outstretched—this is the time for the wealthy and benevolent to minister to the necessities and alleviate the distresses of the poor.—A little assistance, judiciously bestowed, at the commencement of an inclement season may be the means of preventing much misery, and of producing an incalculable amount of happiness. Charity is regarded as the noblest of the Christian virtues, and there is no pleasure so great to a well regulated and benevolent mind, as the consciousness of having never neglected an opportunity of alleviating human woe. It has been well said that when drear winter closes the avenues to nature's liberal bounty the manifestation of charity is like a ministering angel sent upon earth.—*Boston Mer. Journ.*

Profanity Punished.

Soon after the settlement of Virginia, the celebrated captain John Smith, during the time he was president of the council, conducted a party of men a short distance from Jamestown to cut timber. Among them were two gentlemen, who had been unused to labour. While they were at work, their hands blistered, and the pain of holding their axes was such as to extort an oath at almost every second or third stroke. To put a stop to it, captain Smith directed the oaths each day to be numbered, and at night sentenced each man to have a mug of water for every oath poured into his sleeve. These ablutions had the desired effect and it was afterwards a rare thing to hear an oath.

A PARAGRAPH OF INTEREST.—An antiquarian of the year 1800 records the facts, that in 1771 died Mr. Nathaniel Sessions, the father of Governor Sessions, of Rhode Island. He was one of the first settlers of Pomfret, Conn., as early as 1704. He opened the first cart road from that town to Providence in 1721, when, from Killingly to within ten miles of P., a distance of sixteen miles, there was no human dwelling. He transported the first cart load of West India Goods from Providence to Connecticut. Enjoying firm health, he was enabled to cultivate his farm, and conduct his business, until he was 88 years of age, when he became blind. He committed to memory the New Testament, the Psalms, and other portions of the Old Testament, after he was 80 years old! He died at Pomfret, aged 91.

INTERIOR OF A HUT IN AN ALPINE VALLEY.—There is no such thing as a table, unless the top of a chance barrel be admitted as the representative of one; nor are there any chairs, though the one-legged milking stool, which affords an inconvenient repose to a weary traveller, is an indulgence which he probably owes solely to his indispensability in the great and overweening object in which all the uses and habits of a chalet center—the keeping and feeding of cows, and the procuring and manufacture of milk. Morning, noon, and night, the inhabitants think of but milk: it is their first, last, and only care: they eat exclusively preparations of it: their only companions are the cattle which yield it: money can procure for them here no luxuries: they count their wealth by cheeses.—*Forbe's Travels through the Alps of Savoy.*

UNCERTAIN POSSESSIONS.—It is characteristic of all worldly good, that it is fleeting and uncertain; but it seems to be doubly true of that kind of property in which our Southern neighbors re-

joice. It would form an instructive chapter for perusal, both at the North and the South, the number of the slaves, who, tired of the blessings of bondage, annually contrive to escape from their masters. A late number of the St. Louis Era mourns over the sudden disappearance of five or six slaves from that city, whom a city officer pursued with all diligence on their way to Canada. The officer was successful enough to get to the Canada line about twelve hours after the fugitives had inhaled the air which it is said a slave cannot breathe. He had his labor for his pains, and a brief experience that should make him a wiser and better man. The old saw will have to be altered to "riches take to themselves legs and run away."—*N. Y. Evangelist.*

The Paris papers announce that France is taking steps to abolish negro-slavery in its colonies. The Governor of the Island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that land, free laborers from China and the East Indies will be imported.

Dr. Samuel B. Low,
PHYSICIAN AND SURGEON,
SUFFIELD, CT.

WILL ATTEND TO CALLS IN HIS PROFESSION, PARTICULARLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.
Suffield, Ct. Nov. 15, 1844.

Last Visit to Hartford.
MRS. MOTT,

The Celebrated Female Physician, of Boston, Mass. Would inform her patients, and the invalids in the vicinity, that her visit to the city of Hartford in December will be the last this season. She would therefore advise those that may wish to consult her in person, to avail themselves of this opportunity.

She will arrive in town on Saturday afternoon, 14th of December, and will remain until the following Thursday morning, 7 o'clock, (the 15th, 16th, 17th and 18th) to be consulted on all diseases incident to the human frame, as usual, except those arising from immorality—at Menstruation, Scarcity, or Excess, or from the influence of the Whitemore & Tuttle's Franklin House, 254 Main street, (formerly N. Carter's American Hotel).

MRS. MOTT has been educated, from her youth, for the arduous profession of a Physician, and is the first and only regularly educated FEMALE PHYSICIAN in the United States.

She is constantly receiving by the steam-ships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALMS AND ESSEN.

TIAL OILS.

not to be obtained in this country, together with those to be had here, and by a thorough knowledge of compounding them, she is enabled to cure most of the diseases that the human system is liable to, and many that have baffled the skill of the most eminent and talented Physicians, particularly the following, many of whom are daily put under her care, and are treated with so much success, viz:

Female weaknesses of all kinds, Decline, Consumption,

Humors, Scrofula, Salt Rheum, King's Evil, Cancer, Ring

worm, Catarrh, Dyspepsia, Debility, Nervous Symptoms,

White Swellings, Hemorrhoids, Liver Complaint, Jaundice,

diseases of the Kidneys and Bladder of all kinds, Fit or

falling sickness, and many other diseases incident to the

human frame, too numerous to mention.

Mrs. MOTT would particularly inform those persons

that reside at a distance, in the country, that are unable to

visit her at her residence in the city of Boston, or at her

residence, 254 Main street, on the days that she is in town,

that she can prescribe and forward, in any way most con-

venient to the patient, the necessary medicine to be used in

their complaints, by their giving a full statement of the case,

symptoms, &c., which can be communicated by letter (post

paid) to her residence, at the corner of Lynde and Car-

bridge streets, Boston, Mass.

HARTFORD FIRE INSURANCE CO

Office North side State House Square.—This In-

stitution is the oldest of the kind in the State, having been

established more than thirty years. It is incorporated with

a capital of One Hundred and Fifty thousand Dollars,

which is invested in the best possible manner. It insures

Public Buildings, Churches, Dwellings, Stores, Merchan-

dise, Furniture, and personal property generally, from loss

or damage by Fire, on the most favorable and satisfactory

terms.

The Company will adjust and pay all its losses with lib-

erality and promptitude, and thus endeavor to retain the

confidence and patronage of the public.

Persons wishing to insure their property, who reside in

any town in the United States, where this company has no

Agent, may apply through the Post Office, directly to the

Secretary, and their proposals shall receive immediate at-

tention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Charles Boswell,

S. H. Huntington, James Keesey,

H. Huntington, James Goodwin, Jr.

Albert Day, John P. Brace,

Junius Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY.—In-

corporated for the purpose of insuring against fire

and damage by fire only. Capital, \$200,000, secured

and vested in the best possible manner—offer to take risk

on terms as favorable as other offices.

The business of the Company is principally confined to

risks in the country, and therefore so detached capital

is not exposed to great losses by sweeping fires.

The Office of the Company is in the new Etna Build-

ing, next west of the Exchange Hotel, State street, Hart-

ford, where a constant attendance is given for the accom-

modation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace, Stephen Spencer,

Samuel Tudor, James Thomas,

Griffin Selden, Elisha Peck,

Henry Kilbourn, Daniel Burgess,

Joseph Morgan, Ward Woodbridge,

Elisha Dodd, Joseph Church,

Jesse Savage, Horatio Alden,

Joseph Pratt, Ebenezer Seely.

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

The Etna Company has agents in most of the

towns in the State, with whom insurance can be effected

on terms as favorable as other offices.

PROTECTION INSURANCE COMPAN-

Y.—Office North side State House Square, in the

change Building. This Company was incorporated by the

Legislature of Connecticut with a capital of One Hundred

and Fifty Thousand Dollars, for the purpose of effecting

Fire and Marine Insurance, and has the power of increas-

ing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine

risks, on terms as favorable as other offices.

Application may be made by letter from any part of the

United States, where no agency is established. The Of-

fice is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Daniel W. Clark, Ezra Strong,

William W. Ellsworth, Wm. A. Ward,

Charles H. Northam, John Warburton,

William Kellogg, Elisha Peck,

Lemuel Humphrey, Thomas Belknap,